comparison with the map in the London manuscript of Jerome and other ancient maps involving the Holy Land yields no evidence of direct connection between them and the mosaic; and the mediæval itineraries seem equally independent of it.   These conclusions are not startling, and one shares M. Clermont-Ganneau's wish that Schulten had devoted his labors to topographical identifications.   But he has produced a work of great erudition, and has gathered into it a great deal of material which will be useful to further workers upon this fascinating subject.

Without undertaking a critical verification of all the readings of the author, a few inaccuracies may be noted: ΓΑΡΙΖΙΜ (p. 7) should be ΓΑΡΙΖΙΝ, as a comparison of the Paris facsimile shows.   ΓΙΔΙΘΡΑ (pp. 17, 93) should be ΓΙΔΙΡΘΑ.   ΠΛοί]ΟΙϹ (p. 20) should be ΠΛ]ΟΙΟΙϹ. ΛΙΜ[νη ἡ (p. 23) should be ΛΙΜΝΗ[ ἡ.   For Φυλισταίων (p. 25) the map clearly has ΦΥΛΙϹΤΙΑΙѠΝ, and for Χαναναίων ΧΑΝΑΝΑΙΟΙΝ in the same connection.   ΓΙΔΙΡΘΑ is hardly recognizable in Schulten's Γίθιθρα (p. 34), and the misreadings of ΦΥΛΙϹΤΙΑΙѠΝ and ΧΑΝΑΝΑΙΟΙΝ are repeated on the opposite page (p. 35).   Other more serious inadvertences have been pointed out in a recent *Quarterly Statement* of the Palestine Exploration Fund (July, 1901), by M. Clermont-Ganneau, in a paper advancing the ingenious view that the map was placed at Madeba because of its proximity to the mount of Moses's vision, and is thus meant to represent the Promised Land as he beheld it.   1 Macc. 6 : 22 is evidently a misprint for 6 : 32 (p. 21).   One observes with surprise Schulten's disregard of the writing ï for ι, frequent in the mosaic. The entire absence of indices is an almost incredible defect in such a work, and the author must expect to pay the penalty in the comparative neglect bound to attend his labors.   One wishes that the Paris facsimiles might have been included in this volume.   They, or better ones, would have added greatly to its value, for they are now practically inaccessible to most students, and yet they are absolutely necessary for any independent study of the mosaic.

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Le Invasioni Barbariche in Italia.   Di Pasquale Villari. Milano: Hoepli, 1901.   Pp. xiii + 480.   L. 6.50.

The period from Constantine to Charles the Great is one of great interest and at the same time of great difficulty for the historian.   The unsettled and changing condition of society and the consequent

suffering of the people make a subject that is tragical in the extreme. Italy was one of the chief sufferers during this stormy period, and much of the best material for a proper understanding of the times is to be found there. Italian scholars have done much in the way of bringing out documents of historical and palæographical interest. Foremost among these scholars is the distinguished Professor Villari, of Florence, so well known through his great "Life and Times of Savonarola," and his "History of Florence," and numerous other works. He has not only the gifts which make him an investigator of the highest order, but he has popular gifts of equal merit—a rare combination in any age.

The book before us is a popular story of the invasions of the barbarians between 300 and 800. It embodies the wealth of scholarship which resulted from the latest and most exhaustive investigations. The story is told in the simple, lucid, energetic style of which Professor Villari is so complete a master.

Three excellent maps add much to the value of the work. We wish that it might be given to the English world in a translation.

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L'ORIGINE DE L'ÉPISCOPAT. Étude sur la fondation de l'église, l'œuvre des apôtres et le développement de l'épiscopat aux deux premiers siècles. Par L'ABBÉ ANDRÉ MICHIELS. Louvain: Van Lithout, 1900. Pp. 450.

CONSTITUTION DE L'ÉGLISE. Conférences apologétiques. Par L'ABBÉ R. PLANEIX. Paris: Lethielleux, 1900. Pp. xvi + 414. Fr. 3.50.

IN large part these two authors discuss the same subjects. In presenting his views of the origin of the episcopate, Michiels describes the constitution of the church, and in explaining the constitution of the church Planeix treats of the origin of the episcopate. Both are dealing with fundamental tenets in Roman Catholic church polity.

Starting with the thought that Christ himself is the founder of the church, and that, therefore, in principle, its organization exists by divine right, Michiels seeks to discover how it was actually constituted by a study of its first establishment in Jerusalem. After a minute examination of πρεσβύτερος and ἐπίσκοπος in the first century, he reaches his conclusion concerning the formation and form of the churches in the apostolic age. That this organization perpetuated itself is seen in